

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, OCT. 11, 1906.

NEW SERIES VOL. VIII. NO. 41.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906 \$ —
 Cash by Nov. 1, 1907 \$ —
 Cash by Nov. 1, 1908 \$ —
 Cash by Nov. 1, 1909 \$ —
 Cash by Nov. 1, 1910 \$ —
 Name
 Church
 County
 Post Office

Yours for success,
 W. T. LOWREY.

All that we are His claim demands—
 Spirit and brain and heart and hands.

When we are alone we have our thoughts to watch; in family our tempers; in society our tongues.—Hannah Moore.

Love, joy and peace are the things that make a man's life. Possession of these three makes him most like Christ.—Ex.

Rev. H. M. Long goes from Newton Ala., to Phoenix, Ala. We hear good things of his work, whereof we are glad.

The number of pupils in Blue Mountain Female College for the first week was 392. By this time, no doubt, every available space is filled.

There is to be seen at Catherine's; Ontario, a flagpole, which is made of cement and towers one hundred and fifty feet high.

The debris at San Francisco is to be washed to recover the gold, silver and precious stones lost during the catastrophe.—Ex.

The coming house will be of concrete. New beds of marble are constantly being discovered and the demand for it seems to keep pace with the discoveries, so states one of our exchanges.

On next Lord's day the First Baptist church Sunday school of Jackson will observe rally day. An attractive program has been prepared for the occasion, and all are cordially invited to be present. The services will occupy the 11 o'clock hour.

In Detroit they are using bricks made of ashes combined with the cement. They stand the test of water and fire and are ready to use in five days. They are much lighter than terra cotta.

"Our Home Field," formerly issued in a small sheet, has been enlarged to a 36 page journal in magazine form. It is the organ of the Home Board, and ought to be read by every Baptist in the South.

The People's Magazine and Home University treats of all the leading events of the day and to those who are in search of general information, this magazine is exactly what they need.

Brazil consumes a very small per cent of whisky of any sort and the greater part of what is being consumed is by British and American residents in that country. For 1905 the imports were not great enough to secure a separate enumeration in the customs returns.

The government has decided to employ Chinese coolie labor on the canal, as they can get the work done cheaper, and then, too, the American laborers will not go to the Isthmus. They say they are well employed at home, get higher wages, and that the climate and disagreeable environment of Panama are too great a risk. It was thought to be a wise plan to get negroes from the West Indies to do this work, but they proved to be a lazy, shiftless set and could not be relied upon.

The Chinese coolie labor seems to be a last resort.

A new boat shoe has been invented by Lieutenant Arthur T. Sadler, a member of the United States Volunteer Life-Saving crew at Charlesbank, Massachusetts. "The shoes are light and easily managed. They are strapped to the feet, and are then pushed along on the water pretty much as a skate is pushed on the ice. There are valve-like flappers on the bottom of the shoes, so that the shoe going ahead is closed, while the other pushing back is open. Thus he can gain considerable speed. The invention has afforded a great deal of amusement for the members of the life-saving crew, and is doubtless the forerunner of a greater invention along the same line."

The editor spent last Lord's day with his son-in-law and daughter, Mr. and Mrs. J. P. Tull, in Greenwood, preaching morning and evening for Pastor Burr, who was absent from the town. The congregations were good and gave very earnest attention to the preached Word. The possibilities of this church are large. Pastor Burr has been doing a great work there—one that will undoubtedly yield large fruitage.

One rarely meets a church so largely composed of young men and women as the Greenwood Baptist church is. And a large percentage of these young men are in prosperous businesses. Among them are represented the farmer, doctor, lawyer, merchant and other business men. Greenwood is one of the best towns in the State.

We give below a few of the notably high buildings of the world:

221 ft.—Bunker Hill Monument.
 278 ft.—Masonic Temple, Chicago.
 286 ft.—Flatiron Building, New York.
 382 ft.—Park Row Building, New York.
 515 ft.—Cologne Cathedral.
 547 ft.—Philadelphia City Hall.
 552 ft.—Washington Monument.
 700 ft.—Globe Tower.
 1,000 ft.—Eiffel Tower.

These remarks by Mrs. Carrie Nation in a recent number of the "Hatchet" are worth thinking about:

"Women, try to simplify your house duties by having as few as possible, then you will have more time for your home duties, your wife duties, your mother duties. As housekeeper you have it in your power to give pleasure and profit to the young men and women. Every housekeeper should feel it her duty to contribute to these young people some of her time. They are dependent on you for their best enjoyment, and young men and women should be thrown in gatherings. Where shall they gather? At balls, in the lascivious whirl of the dance? Alas! for the consequences. At the theater? Alas! for the downward impulse given. No, not there. Where? In your homes. Open your doors, your porches, your yards. Give the old-fashioned parties, have mush and milk or pumpkin pie or some simple refreshments. But you be on hand, or have some one else who will direct the entertainment. Have songs, recitations, debates or even Blind Man's Buff. If your house is too small, have this at a house that is large enough. Have no couples straying off into dark places, no irregular conduct. These young people need to be properly educated how to enjoy each other's society. The married woman is the one, and the only one who can direct. Will you do this? Please do. We are not feeding our lambs, they are left to the wolves, bears and vipers of the base balls, base drives, base theaters and such. No wonder so many are base."

A Nation's Strength.

Not gold, but only man, can make
 A people great and strong;
 Men who for truth and honor's sake,
 Stand fast and suffer long.

Brave men who work while others sleep,
 Who dare while others fly—
 They build a nation's pillars deep
 And lift them to the sky.

—Ralph Waldo Emerson.

The Christian's Duty in Politics.

Our political duty is important, holy and sacred. We ought to take an active part in politics, for only in this way can we as laymen best promote the salvation of all men. How better can we as laymen save sinners than by introducing public righteousness? How can we do more effective work than by raising a cry for our citizens to do right and exceedingly difficult to do wrong?

We will never make the progress in the reform of the abuses that are afflicting our people till we all take an active part in politics and regard political problems from a moral standpoint. We will never succeed in making our laws conform to the laws of God till we vote as we pray. We will never do our duty till we learn what is right and wrong by studying God's Word and then by remembering that what is morally wrong cannot be politically right when we go to the ballot box.

If we fail to study political problems; if we fail to assist in electing good men to office and in defeating corrupt men; if we joke about political corruption; if we refuse to take the lead in introducing a better state of society, we fail to show the spirit of Christ, for he was profoundly interested in the welfare of nations.

It is the duty of all Christians to study the Bible politically. That is, we ought to know what it teaches about political questions of the day. To many Christians, it may seem to be a species of profanity to associate the Bible with politics. They know that the Bible was given to us as a guide, but they do not seem to realize that we ought to be guided by it in civil affairs as well as in church matters. The Bible is certainly true, just as true in what it says about politics as in what it teaches about heaven. If we are willing to risk the eternal destiny of our souls on the teachings of the Bible, we certainly ought to be anxious to rest the welfare of our State on its teachings. The Bible ought to be our political guide.

The political reading of the political portions of the Bible will make them new to many of us. The Prophets are inspired statesmen and the Gospels contain their advice and their rebukes to nations. They recognize that while Christ's mission on earth was to justify and sanctify sinners, that he came also to reform civil government or politics. They look upon Christ as the great leader in the reform of the abuses of government.

The Bible contains the whole science of government. It is composed of two parts which are quite unlike. One part deals in the main with individuals. This part contains the books of Job and the Song of Solomon, and all the New Testament except Revelation. The other part of the Bible deals mainly with national life. It contains the five books of Moses, the historical books, the prophetic books, and the last book in the New Testament, Psalms, Proverbs, and Ecclesiastes. Thirty-nine of the sixty-six books of the Bible deal mainly with political questions. Over one half of the Bible deals with political questions, teaches sociological truths.

Many of us study first the books of human writers in order to learn our political duties. We ought to gain information from every possible source, but we ought to ever keep in mind the fact that one sentence from the Bible outweighs all books written by human writers. The heeding of the advice of political economists and

sociologists instead of the teachings of the Bible has probably done more than all else to cause our greatest national evils. Just one example: Malthus, one of our greatest human writers, asserts that the evils of our civilization come from the increase of our population. The Bible says, "Be fruitful and multiply and replenish the earth." The heeding of the advice of Malthus has made third or fourth class nations out of second or third class nations and is doing much to retard the progress of this nation.

Who are the best men, preachers or politicians? There is no comparison. Why? They are taken from the same families, educated at the same schools and colleges, and are subject to the same social influences. The answer is simple. The preachers are what we want them to be. The politicians are corrupt because we tolerate corruption in politics.

Why are our churches so pure and our politics so corrupt? The same people govern both. Again the answer is simple. We know that God is the head of the church, but we forget that He is the head of our State.

We ought not to tolerate politicians who have set their faces as flint against all forms of vice. We ought not to endure much less applaud as smart the corrupt methods of depraved politicians. Such action on our part will go far toward putting an end to crime, and will place the people in a much better position for the Gospel to reach them and save their souls.

We want officers who are indifferent to factions, land selfish interests, and who will maintain the veil of peace and the gladness of the people. We want officers who will see that each and every individual secures exact justice; that each and all secure the rights given them by God.

We want law-makers who say that our children shall have an opportunity to obtain an education; that impure literature shall not be published, much less disseminated broadcast among the people; that brutal sports shall not demoralize the callous hearts of our people; that little children shall not be blighted before their time by ignorance and slavery in mills and factories; that gambling houses shall not be the portals of ruin and suicide for thousands; that houses of prostitution shall not flaunt themselves like the gates of hell; that saloons shall not exist in our country; that divorce laws shall conform to the teachings of the Bible; that the State shall make it easy to do right and exceedingly difficult to do wrong.

G. H. ALFORD.

Magnolia, Miss.

Notes: The above was read at the Fifth Sunday meeting of the Bogue Chitto Baptist Association held at Friendship church September 29th and 30th, and is published by the request of that body.—Editor.

How is This?

If the Moody church "believes the Bible to be the real written word of God and as thoroughly established as the sun in the heavens" how can they retain in their membership persons who "interpret it for themselves," as do the Unitarians as to the divinity of Christ, the Catholics as to the sacraments, etc., and the Methodists as to apostasy, the Campbellites as to baptismal salvation and the Universalists as to the ultimate salvation of all people?

Has not our brother Dixon gotten more in this "mess of pottage" than he can

well masticate? And even if he can swallow it all, has he the stomach of an ostrich that he can digest and assimilate such a conglomerate mass of uncongenial and contradictory elements? We fear he is in danger of a fatal attack of appendicitis or collapse from spiritual indigestion.

J. A. H.

Dr. Yarborough in Prentiss.

I do not write of Bro. Yarborough's preaching here on our church dedication occasion simply to say that it was sound to the core, well clinched by apt Scriptural quotations at every point and strikingly appropriate, and it was indeed all of that—but to commend his bold, yet gentle honesty in presenting the distinctions as well as other doctrines for which true Baptist people stand. Yarborough preaches like one who believes that to be a Baptist ought to mean something, that "the faith once for all delivered to the saints" is worth "contending" for and therefore he "shuns not to declare all the council of God." I am sorry to say it, but this character of preaching is not the rule with the visiting minister today.

When a preacher is to spend a short time with a pastor and church in a special or revival service, so often it is that, tempted by the desire to win the praise of all the people of the community, he steers clear of all the distinctive doctrines of Baptists. So successfully does he do this that no one could possibly tell from any of his discourses where to place him. I have observed such to be as shy of those Bible truths which distinguish Baptists from others as a mule is of a sinkhole. As an apology to the pastor sometimes they will suggest the propriety of his (the pastor) "indoctrinating" the people at the regular services. But his course leaves the pastor's hands tied as to that work. Should the pastor undertake such a course he would suffer from the criticism of contrast which would paralyze or greatly hinder the work.

I believe that of all times the revival season or special occasion are the most fitting to keep all the leading doctrines of our faith prominently before the people and abreast with each other.

My logic is this: If it is right and proper to keep our distinctive doctrines in the background on all our most prominent occasions of worship it is right and proper to keep them in the background at all times. If that is true, then it is right and proper to abandon those doctrines and disband our churches. Now you "milk and cider" revivalist, you will think of this and put more backbone into your preaching! You may not make so many friends, but those you do make will be better ones and your Master will be among them.

T. J. MOORE.

Prentiss, Miss.

A Fight Against Whisky.

Some days ago the question of whisky or no whisky was a lively question in the town of Belzona. I suppose every town is noted more or less for something. Belzona is noted for its saloons and their evils consequent to them.

For a long time the town has been dominated by the saloon element and is yet controlled by it, but I am glad I am able to say the other side is gathering strength. So much so that an effort was made a

short while ago to put it out of the town. The whisky people were found to be in the majority when the question was tested. For some time they were in doubt and were a busy and anxious people. It is firmly believed that some of the whisky people did not clearly represent their views. You know pressure is brought to bear sometimes that makes a man's views and acts inconsistent, and such was thought to be true in this instance.

The anti whisky people went down in defeat this time but to come again with renewed energy. Our first effort was by counter petition, our second will be by vote.

We find some people everywhere who are very reticent and apparently indifferent towards such questions. Belzona does not furnish an exception to the rule. While we find some that way, we believe that when the test is to be made by vote that many who were on the wrong side of the question in the recent fight will be on the right side.

We are in hopes that the second fight is not far off, when we shall see the saloon driven out.

Belzona is well located, being on the Yazoo river, the Yazoo & Delta railroad and also the Delta Southern, which is completed to this point. There is one thing that is making against the town and that is the saloon, with its attendant evils. I learn that many good men have refused to settle here partly on account of whisky, and those who are drawn here by it are not desirable citizens.

We will hail and delight the day when the saloon shall be driven out and I am sure others will rejoice with us.

L. F. GREGORY.

Belzona, Miss.

Chronicles.

L. A. D.

East Mississippi suffers a great loss in the death of Elder N. L. Clarke. He was in the 95th year of his age, and had served the Decatur church for 58 years. I like the name of "Elder"; it was peculiarly fitting for our brother—not only for his age, but for his counsel, long faithfulness and loving advice. Though an uncompromising Baptist, he was courteous and charitable to other denominations. No man excelled him in missionary labors and sacrifices, or was more prompt in meeting his appointments.

In the early fall of 1849, I visited him at his home, near Decatur, and from that time enjoyed the most friendly relations to him—especially during the war, and thereafter. We were associated in the General Association and in the "Southern Baptist." His influence was beyond computation throughout all Southeast Mississippi. It may confidently be said of him, therefore: "Though dead, he yet speaketh."

A proposition is made to build a monument to his memory, in Decatur. Monuments of stone do not meet my fancy; I believe in living monuments, so to speak. Endowing a chair in some sound college; or making additions to its accommodations; or even building houses of worship is more useful and lasting. These may continue, through others, to "preach the word."

But, passing to the living: Newton church, of which Bro. Clarke was pastor until a few years ago, contemplates erecting a new house of worship to accommodate its increasing membership. And here

I use terms that are not strictly in accord with the demands of the times. Church buildings should be for instruction, and pastors ought to be shepherds and ministers. On these points the churches are to blame and not the preachers.

Changes are coming to pass in Meridian. Pastor Swain has been recalled to 41st avenue, and plans for an enlarged house and other improvements are discussed. Pastor Elliott returns, at least for a while, to Emmanuel. Bro. I. A. Hailey accepts the call of 15th avenue. Georgetown has just closed a protracted meeting of interest, conducted by Bros. Freeman, Roper and Swain. This is 7th avenue church; and it is still in need of earnest labors.

South Side has entered upon an era of prosperity, under its faithful pastor, Bro. Roper. And now, the Highlands is looking up: enjoying the consecrated labors of Bro. W. B. Soning—who is much encouraged. The recent meeting, conducted by Bro. Osborne of New Albany, resulted in twelve additions, and others are expected very soon. The Sunday school is growing; Bro. T. G. L. Keene, superintendent, and Bro. John Barham, assistant.

Some of us are looking for a great awakening in the Baptist churches at an early day. We are not developing the membership of our churches as we ought. Each of our churches should have a live Home Department, and B. Y. P. U. The Methodists, with their Epworth League, are at work, and drawing in some of our young people. Their zeal is commendable.

Evangelists.

Soon after choosing his twelve Apostles, Jesus sent them forth as missionaries, endowed with certain powers, and into a limited field. Having "fulfilled the law", even to the last "not and tittle", he put his disciples under a "new covenant". Hence his commission: "All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

This was the beginning of Christianity: it began with evangelism. Methods were not laid down for the work, though the Savior gave an example in sending out the disciples by twos and from house to house. Negative religion is brushed aside, and temple worship ignored. Active service is required; it is not "do no harm", but do good; not come and hear, but go forth and declare the good news of salvation to the lost.

Guided by the Holy Spirit, the churches adopted plans of work. They chose pastors for home instruction and sent forth evangelists into the field. As all power was given Jesus, he had the right to change the covenant and command aggressiveness—enlarging the work and requiring service. He placed authority in the church to evangelize: sending the gospel to all nations, and teaching all of his commands.

To do this, organization was soon found imperative: deacons were necessary, pastors were selected, and evangelists approved. No pope was chosen—no looseness recognized. Evangelists were not self-appointed. In modern times there are many who devote their labors to churches able to contribute, instead of to destitute places.

They cannot do otherwise, unless supported by an organization—which is the right way. There are more earnest demands for colporteur evangelists in many fields, and right now.

L. A. DUNCAN.

Something to Tie To.

It was at the last of the inauguration concerts given at the Pension Building "in honor of the American people." At one end of the great hall was the platform, filled by the chorus and the Marine Band. Everywhere else—in throngs upon the floor, in a closely packed procession pressing through the upper gallery, filling every chair in the various rooms—were people of every class and station, women in evening gowns and women in shirt-waists, men from city, farm and prairie, Saxon and negro, native and foreign-born, in short—the "American people."

Presently there appeared at the entrance of one of the rooms a stout, pleasant-faced woman with a bevy of half a dozen young people. Just as the group appeared two persons who had been sitting in the room rose to leave. The stout woman, with a sigh of relief, secured one of the chairs.

"There," she exclaimed, "now we're fixed! You young folks can go where you want to, but I'm going to stay right here. Now mind, you're all going to meet here to start home. I shall stay till every last one of you has come, if I have to camp here all night. And you needn't any of you try to stir me before that, for I shan't budge."

The young people laughed and scattered; the newcomer turned to the stranger next her.

"Tisn't any picnic to take half a dozen young folks to inauguration," she confided, "but we've got along first-rate by my always giving them one thing to tie to and leaving them free for the rest. They're so afraid they'll miss something, young people are. They haven't learned that no mortal living can see the whole of anything, and that the biggest part of what you see is inside your head, not outside, anyway. They wouldn't believe it if any one should tell them I have better times than they do, but I do!"

Yet it was easy to believe that she did. Her shrewd, kindly face was full of interest in everything and everybody. Several times in the course of the evening some of her charges drifted back—one or two to rest, a girl to have a torn dress pinned up, and at last, one with a message:

"Phil says he's found a quicker way to get out, and we'd better come down to him."

Then the spectators had a new light.

"You tell Phil that he's known his Aunt Martha over twenty years, and she hasn't changed in the last hour. He'll come back here."

So Phil came, laughing but obedient. Aunt Martha gave him a humorous glance, but the matter was not mentioned between them. Promptly and in good order she got her party off.

"Wouldn't you like to have an Aunt Martha 'to tie to'?" asked a woman who witnessed the scene, of her friend.

"I'd like to present one to every family I know, including my own," was the prompt response.

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When your time is out, if you do not wish paper continued, drop a card. It is expected that all arrangements will be made up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Obituary.

"It is learned that Rev. M. J. Derrick, the well known Baptist minister of Hattiesburg, so long associated with the Columbia Street Baptist church, is just in receipt of a telegram from the pastorate of the First Baptist church at Palacios, Tex. This town is the finest health resort on the Texas coast between Galveston and Corpus Christi. The South Texas Baptist College is located there, and the Texas B. Y. U. has its encampment at that point. The call is an exceedingly complimentary one from Mr. Derrick, whose many friends will be gratified at his having been recognized so honorably by the good Texas people. It is not known whether or not he will accept the call."

The above is from the Hattiesburg Progress. We shall regret to lose Bro. Derrick from the State. He is one of our best men.

The Niagara Movement.

The negroes have lately held a convention at Harper's Ferry and the prevailing thought is to "promote and establish certain alleged negro rights and privileges."

This is the second time they have met for this purpose and they call it the Niagara movement. This convention does not agree with Booker T. Washington's way of helping the race. They think his plan will always keep the negroes down and never gain for them the rights which they think are their inheritance. The following form was adopted at Harper's Ferry:

1. "We want full manhood suffrage and we want it now, hereafter and forever."
2. "Separation in railway and street cars based simply on race and color, is un-American, undemocratic, and silly."
3. "We claim the right of freemen to walk, talk and be with them that wish to be with us. No man has a right to choose another man's friends, and to attempt to do so is impudent interference with the most fundamental human privilege."
4. "Justice even for criminals and outlaws." "Congress to take charge of congressional elections, etc."
5. "The national government to step in and wipe out slavery in the South." "Hostility to any proposal to educate black boys and girls simply as servants

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and underlings, or simply for the use of other people."

The People's Magazine and Home University sizes the matter up about right when they say:

"That of the two antagonistic ideas, it would seem that the Booker T. Washington view of things is far better for the negro's welfare at this time, than the one expressed in the Niagara movement."

Next Sunday, Home Mission Day in the Sunday Schools.

The second Sunday in October of each year has been set apart as Home Mission day. Until three years ago it was known as Sunday-School Missionary day, and was arranged for by our Sunday-school Board at Nashville, the contributions being sent half and half to the Home Board and Foreign Board respectively. At that time it was changed and a separate day was assigned each one of the three boards. A day in October to the Home Board, one in January to the Foreign Board and in June to the Sunday School Board.

For two successive years our Home Board has observed the second Sunday in October and programs were prepared by the W. M. U. of Baltimore and sent to every Baptist Sunday-school in the South. Gratifying results were realized. For various reasons we have been hindered from sending out a program to the superintendents of the schools this year. We, therefore, appeal to the superintendents to bring the Church Building of our Home Board work before their schools, and secure from every class and, as far as possible, from every individual, a gift for Church Building. With a united effort we ought to do something worthy of our great cause.

We offer some suggestions to the superintendents for the occasion:

1. Let the pastors help the superintendent. They can put in a strong word and do great good.
2. Let the teachers join heartily in the effort and see that their classes have a part in the work.
3. Let the general collection for that day, as well as the special gifts, go for the Church building fund of the Home Mission Board.
4. In some cases it may be inconvenient or impossible to use the next Sunday. Then use the next best day as soon thereafter as possible.

We ought to have thousands of dollars to come from these various sources. Last year we received as much as \$50.00 from one school. There are many schools that can do as well, and thousands can send small amounts. Let us pray the Lord for liberality. In sending forward the money let treasurers state that it comes from the schools "Home Mission Day". And may the Lord bless the givers as well as the gifts.

B. D. GRAY,
Corresponding Secretary.

Storm Swept Churches.

Slowly the news of the disaster that swept our southern section of the State has been coming. Losses footing millions have befallen our citizens, and where its widespread influence will cease we will probably never know. Great business concerns will be closed down for a time, and some permanently, and this will throw out of business multitudes of employes for greater or less length of time. But the

business interests have not been the only ones to suffer. Homes have been wrecked, and last of all but by no means least, church houses have been demolished. I present the following list of mission churches, built up by the help of our missions, and for whose very existence our Board has been more or less responsible. Alas they are now in ruins, and all that is left of them is a heap of debris or else so twisted as to be thought unfit for use. What shall we do about it? The people who owned them are in the main poor and unable to bear the expense of rebuilding. Winter is at hand and all work of preaching the Gospel will be more or less handicapped if large help is not immediately forthcoming:

McHenry church house, a total wreck.
Wade church house, a total wreck.
Wingate church house, a total wreck.
New Augusta church house, a total wreck.
Ocean Springs church house, a total wreck.

Van Cleave church house, a total wreck.
Socier church house, a total wreck.
Wiggins church house, a total wreck.
Eseatawpa church house, blown off pillars and badly twisted.
Sumrall, blown off pillars and tower demolished.

Fountainblue church house, a total wreck. These eleven houses have been reported to me all of them in condition as above described, and they represent a property loss of something like \$20,000.00. My brother, my sister, the house in which you meet your brethren for the worship of God is not in this list. You have been spared, and your church house was spared, your home was spared, have you thanked God for his abounding mercy in your behalf, and will you not make a thankoffering in behalf of these stricken churches that I may send some words of comfort that will gladden their hearts as they contemplate the severe losses, and let them know that our brethren will help in the time of sore need. We must go to work at once and help to rehabilitate these houseless churches that they may do the great work that is needful in their several communities. It is a time for large giving on the part of many, and of many others who are not so able in Christ's name to do what they can.

Truly your brother,

A. V. ROWE.

The Easy Yoke of Christ.

The service of Christ is easy as compared with a great many forms of service in which worldlings are willing to engage, and as compared with the losses and privations that every one must bear who lives without God and without hope in the world.

Salvation is free. We may well thank God for this. But even while we thank Him we are to remember that we shall have none of it unless we stir ourselves to accept the conditions of the Gospel. What Christ did for us he did freely, and no other person in the universe could have done it. But if we receive the benefit of it we must come to Christ in faith, and accept his grace and enter into his service, and no other person in the universe can, or will, do this in our stead. The air is free, but we must breathe it. Salvation is free, but we must trust Christ and obey him, or none of it is for us.

The father of a family bears a yoke, but if he is a good father, and his children

Oct. 11, 1906.

are obedient and intelligent and loving and promising, he bears his yoke with joy. The citizen who bears his part in the public taxation is under the yoke, but if he lives in a good, free, Christian land, he gets more than he gives. The member of a church has something of a load to carry, but in the religious and social and intellectual privileges he enjoys he would bear a burden a hundredfold heavier if he were deprived of the church. The follower of Christ must watch against sin, and must strive for holiness, and must pray and must do all the good he can, and do well all the time, but he gets so much in the way of forgiveness and comfort and grace and help for the present and for the future, that he cares not for what he does or loses for thinking of what he is saved from and of what Christ does for him.

The unsaved bear burdens a thousand times heavier than the Christian ever does. For one thing he bears the load of unpardoned sin. He bears the burden of his own unsanctified and undisciplined nature. He is not at peace and rest. He cannot be. Oftentimes he carries the load of a guilty conscience. Oftentimes he lives a life in which he gives up everything desirable in the service of Satan, as the drunkard, the gambler and the thief.

A man has been living the life of a drunkard. He has spent all his fortune and all his earnings. He is in rags, and he is on fire with the burnings of hell. His appetite inflames him. His family are hopeless and ashamed and in torture. He has done all and given all in the service of sin, and has found it a hard and cruel master. Earthly prospects are brighter. The future is dark as perdition can make it. Christ does not so reward those who serve him. His yoke is easy as compared with the burdens of a Christless life. His burdens are light as compared with those that Satan puts on his servants.

It is a joy to be a Christian. It stirs our hearts with joy to think that we may tell the world of so blessed a service, rich with glad experiences for both earth and heaven.—Exchange.

Itta Bena.

There are times when we all celebrate our anniversaries. One year ago this morning Mrs. Mahaffey and I arrived in this town; we were greeted and welcomed by some members of the church at train, and others at the home.

The year has drawn the mantle over the past, and the peep of another year begins to pour its streams of light into our hearts.

The work here has moved along nicely, with marked degrees of success; there has been 12 received into the church, 5 by baptism and 7 by letter. Three have died since I came—Sister Margaret Love, Bro. H. H. Bartling and Sister T. E. Whittington.

The church at Maryland has had six accessions, two by baptism and four by letter. Bear Creek, one by baptism. This is an afternoon appointment for the days I preach here at Itta Bena. I find some good faithful brethren down there; it never gets too bad for them to come to church. Wish we had some more we could depend on all the time.

Now, brethren, don't get scared and say you can't live in the Delta. You can have as good health here as anywhere. I have been here twelve months, and we have had better health here than anywhere else. Of

THE BAPTIST RECORD.

5

course you have to take care of yourself. But as to the water, it is not to be surpassed anywhere. This county is being filled with artesian wells, thus giving a person every convenience desired at home.

The country is opening up and new towns are continually springing up; the old ones are growing very rapidly, but it seems as if the Baptists are not doing what should be done for this country. I can mention numbers of towns without any Baptist preaching and churches, and frequently a Baptist joins the Methodist or some other church just because we have failed to be on the field.

We need more preachers in this part of the country. Brethren, won't you come?

Now, I'm not expecting to remain at this town another year, but will go wherever a field opens and I think the Lord wants me to go. I do not feel like accepting the work here just till June, '07.

Trusting the Lord may bless all in the coming year, I am

W. G. MAHAFFEY.

Oct. 5, 1906.

College Tidings.

Three hundred and ninety-one boys in! That lacks only nine of being 400! We have employed some additional teaching force and have made temporary arrangements for class rooms and would be able to accommodate 15 or 20 more students. The 15 or 20 will doubtless come. We seem to have an unusually well behaved, ambitious crowd. But for the recent storms our number would doubtless be now beyond the 400 mark.

The storms sidetracked some of our building appointments and Bro. Derrick and I were both laid off last Sunday. We haven't any idea of failing, however. The buildings are a necessity and we must have them and will have them.

Let everybody remember that the Convention requested all churches in Mississippi to make November College Month. We earnestly desire that every church in Mississippi which has not taken a collection for the buildings will take a collection some time between the 1st of November and Xmas. Will not the pastors rally now as one man and let us wind up gloriously this great and important work. Why should the Baptists of Mississippi be putting their stamp upon only 400 boys a year when they could as easily put it on 1,000? That is a solemn question and every Baptist in Mississippi ought to pray over it.

Yours for larger things,

W. T. LOWREY.

An Expression.

Having the feeling for some time that it might be best to resign the care of the

Columbia street church, I therefore presented it on the third Sunday in September. The church declined to act upon it till last night. It was accepted by a very small majority. I am open to the leading of the Holy Spirit. We appointed a pulpit committee consisting of Brethren P. E. Phillips, R. M. Hendricks and R. E. Rawles. If there is any brother who feels inclined to this church and he just must write, let him address one of these brethren.

We began with 12 members three years ago the fourth Sunday in October. We now have 210.

We started very weak financially. Last year paid \$800 salary and \$600 to missions. This year \$1,000 salary, \$650 missions. We subscribed \$1,700 to the college.

The Lord bless and direct

M. J. DERRICK.

Notice.

The Lawrence County Baptist Association will meet with Shiloh church, one and one-half miles south of Sontag station, on the M. C. railroad, half way between Brookhaven and Silver Creek, on Wednesday, Oct. 17th, in the morning.

We will meet all passenger trains at Sontag.

S. M. DOUGLAS, Com.

Convention Board Meeting.

The Convention Board is hereby called to meet in Jackson at Mission Rooms of First Baptist Church on Tuesday, Nov. 13, at 3:30 p. m.

This is the annual meeting for making appropriations, and all the members are urged to be in attendance.

All churches and persons having requests to make of the Board will please send them in writing to the undersigned at as early day as possible so that they may be tabulated for the meeting, and put in such shape that the work may not be retarded. Please write fully in regard to needs, making such detailed statements as will enable the Board to get at the facts in any situation.

A. V. ROWE.

Winona, Miss.

A Poor Soul.

It was on the Day of Judgment. A risen soul went up to the Lord in quiet confidence; not that she was bold or proud or vain, O no; all her earthly life long she had pictured herself standing by the Lord's side on the latter day.

But the Lord looked earnestly into her face and said, "Who art thou?"

Then the soul was startled by this question and said timidly, "O my dear Lord, knowest thou me not?"

"No," said the Lord, "I know thee not."

"O my Lord and God," said now the poor soul, "dost thou not remember how I went every Monday thou gavest to the sewing meeting, and Tuesdays to the temperance meeting, and Wednesdays to the Band of Hope, and Thursdays to the missionary meeting, and Fridays to the choir practice, and Saturdays to the free and easy for working girls, and Sundays to the guild?" Sobbing and flustered she repeated the last words twice, and added in despair, "O Lord, rememberest thou really nothing at all?"

"Soul," said the Lord, "whenever I came and knocked at the door, thou wast not at home."—Hermann Oeser.

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Sunday School Lesson.

Oct. 14.

THE TEN VIRGINS.

Mat. 25:1-13.

Motto, Text.—Watch therefore, for ye know neither the day nor the hour wherein the son of man cometh."

When did Jesus tell this story to his disciples? As he sat on Mount Olivet in the afternoon of the last day of his public ministry on earth. What did he mean to teach? (v. 13). What is it to watch? "To keep oneself constantly in sympathy with God; never to be doing or thinking what one would be ashamed of if Christ should suddenly appear." How did our Lord enforce this exhortation to watchfulness? (v. 13). What is the great lesson of the parable? Our ascended and glorified Lord will certainly come again but as the time of his coming is unknown, we should make immediate preparation and maintain constant readiness for the event. Upon what is this story founded? Marriage ceremonies among the Jews and other Eastern nations. In the evening the bridegroom attended by a company of young men brought home his bride from her father's house. (The maiden friend of both parties, who had waited near the house until his return, lighting their lamps, joined the train. With joyful exclamations they all proceeded to the nuptial entertainment at the bridegroom's home, and when they had entered the doors were closed.

How many waiting maids are in this story? (v. 1). What mark of wisdom in five of them? (v. 4). They made timely and thorough preparation, carrying oil in their vessels with their lamps. What mark of folly in the part of the other five? (v. 3). They were satisfied with lamps, and provided no oil to feed them. What were the lamps of which Christ spake? Not like those which we use; but torches, wooden stems hollowed at the top, and bearing a piece of cloth steeped in oil.

Seek now the meaning of these two significant emblems. What do the lamps represent? The outward life of the Christian, shining "in the midst of a crooked and perverse generation." For what does the oil stand? The inward principle which feeds the flame; that deep and secret nourishment which, according to the emblem, runs all through the Bible (Zech. 4:11-14) is the gift of the Holy Spirit, the true inward source of all real outward holiness. Whom then would the wise among the waiting maidens represent? Such professing disciples as have both inward holiness and outward righteousness. For whom would the foolish stand? For those who content themselves with the form of holiness without the power which produces it.

In what respects were these waiting maidens alike? All were invited guests. All had accepted the invitation. All had made some preparation. All slept while waiting. All arose and trimmed their lamps when the cry came (vs. 1-7). In what did they differ? The wise ones "took oil in their vessels with their lamps." The foolish "took their lamps, and took no oil with them." But were not the lamps of the foolish virgins burning? Else how could they go out? And if burning, must there not have had some oil to start with? The lamps of which Jesus spake could

burn for awhile without oil, though smokeless. Jesus evidently meant to teach that the persons represented had not made real preparation for entrance into the blessedness of his kingdom, and hence were never ready for his coming. He said that such a thing is possible as a flaming profession without any reality below it. Did Jesus encourage the hope that he would soon return to this earth? (vs. 5, 6, 19). What must take place before his coming? (Mat. 24:14).

Mark the day of sadness. See how hurried efforts to get ready when Christ comes will be fruitless (vs. 8-12). What imploring request did the foolish virgins make of the wise? (v. 8). What was their surprise and terror? (v. 8). The correct rendering is, "Our lamps are going out." When was the discovery made? When they most needed light—at the coming of the bridegroom (v. 6), when they could not correct their mistake—"while they went to buy, the bridegroom came" (v. 10). What answer to those who say, "the coming of the Lord is so far off"? How do they know? Nothing is more sure than that he will come. Nothing is more uncertain than the time of his coming. Practically, the coming of the Lord to us, and his sending for us to come to him are the same. Though the time of our departure is uncertain, it is sure and cannot be far away. What is wise? Immediate and thorough preparation, and constant readiness. What answer did the wise virgins make to the appeal of the foolish for help? (v. 9). What does that mean? That however bright their lamps may be one cannot get inward grace from his fellows. None of them has more than is sufficient for his own needs; nor can any one give to another. How can spiritual life be bought? Just as one can buy the bread of life, "without money and without price" (Isa. 55:1,2). We can get the new life of the spirit, which will make our lives a light, only from God; we can get it now, but not when the bridegroom comes.

What final appeal did the foolish maidens make? (v. 11). What answer did they receive? (v. 12). What is significant in the time of this appeal and answer? Their lamps burned until the bridegroom came, and at his approach shivered in darkness, when they were most needed. What application may we make? Formal, outward religion may survive everything and perish only at contact with God's all-seeing eye and perfect judgment. Merely professors of religion may live a life-time and never be found out, either by themselves, or anybody else. If there has been no oil in the lamp it will be shivered when Christ comes. "The wedding bell will become a funeral knell. When is the time that one can get ready for any thing? Always before the time of need comes, and never when the time for doing that thing has come. When should a boy prepare for examination, before or when the time comes? Was not the laborer accepted and rewarded who came in at the eleventh hour? But, that was one hour before the close of the working day, the twelfth hour, the hour of death? Was not the thief saved in the hour of death? That may have been his only opportunity for accepting the Savior; the foolish virgins were invited guests. Our interests are too important, and the time for attending unto them too uncertain, for delay or carelessness.

But this day of sadness to some will be a day of gladness to others. Look at

the bright side of the picture. What is said of the wise virgins in verse 10? The closed door which shut out the foolish shut in the wise. What did the closed door mean to those who were ready? Security, no person or thing could harm them (Rev. 21:4); perpetuity, "they shall go out no more" (Rev. 3:12); blessedness, such as the Infinite Father's love and power can give (Mat. 25:34); a home and fellowship with Jesus (John 14:3); joy with the Bridegroom at "the marriage supper of the Lamb" (Rev. 19:9). Paint the bright, attractive, side of the picture—shut in at a marriage feast! While the closed door excluded, shut out, the foolish, it included, shut in the wise.

"His own soft hand shall wipe the tears
From every weeping eye,
And pains, and groans, and griefs, and fears,
And death itself shall die."

Some Famous Songs and Those Who Made Them.

SONGS OF HAPPY LOVE.

It would seem as if during each decade some new love song might be evolved from the heart and the brain of a new lover, which should in time become as famous as those which have been sung and sung again at happy firesides for many, many years. New ones there are, indeed, but, so far as we are aware, none which have that peculiar charm which not only appeals to the hearts of so large a number, but which stays by them, and in its many repetitions for a length of years brings to mind sweet, happy associations as do the old, well-worn songs. Our mothers, and even our grandmothers, sung many of them, our children sing them now, and doubtless their children will sing them in years to come.

One of these is "Annie Laurie," composed early in the century by a Mr. Douglass, and dedicated to Miss Anne Laurie, a daughter of Sir Robert Laurie, of the Maxwellton family. The present air of the song was written by Lady John Scott, who wrote many songs of both words and music. The words are so simple, heartfelt, sincere, and the music so pleasing, one never tires of listening to this song, the first stanza of which is:

Maxwellton braes are bonnie, where early
fa's the dew,
And it's there that Annie Laurie gied me
her promise true,
Gie'd me her promise true, which ne'er for-
got will be,
And for Bonnie Annie Laurie I'd lay me
doon and dee.

Another sweet Scottish love song which has been famous for many years is "Mary of Argyle." This was written by Charles Jeffreys, of whom we know little, or whether he ever wrote any other songs. At any rate this made him famous.

Lovely wives who have grown gray and wrinkled and yet still delight in the love and admiration of their gray-haired but lover husbands enjoy repeating and hearing sung these sweet words:

I have heard the mavis singing
His love song to the morn;
I have seen the dew-drop clinging
To the rose just newly born.
But a sweeter song has cheered me,
At the evening's gentle close,

And I've seen an eye still brighter,
Than the dew-drop on the rose;
'Twas thy voice my gentle Mary,
And thine artless winning smile,
That made the world an Eden,
Bonnie Mary of Argyle.

Tho' thy voice may lose its sweetness
And thine eye its brightness, too,
Tho' thy step may lack its fleetness,
And thy hair its sunny hue;
Still to me wilt thou be dearer,
Than all the world shall own,
I have loved thee for thy beauty, but
Not for that alone;
I have watched thy heart, dear Mary,
And its goodness was the while,
That has made thee mine forever,
Bonnie Mary of Argyle.

One happy love song much older than these is, "John Anderson, My Jo." As early as 1578 it was found written in Queen Elizabeth's "Virginal Book." While we hear that "Good Queen Bess scorned the thought of marriage, who knows but that in her virginal bower she secretly sighed for a good and loving "John Anderson, My Jo!"

Many poets have added to the original lines, but those which Burns wrote have been the best liked and are still the most popular. Another by the same poet is always sweet and always appreciated; that is "Highland Mary," beginning

"Ye banks and braes and streams around
The castle of Montgomery."

"Comin' thro' the Rye" is a joyous love song, which was perhaps made popular by Jenny Lind, as she sang it often as an encore in the concerts she gave in the fifties. After the exquisite rendering of some intricate Italian or French song to which her audience listened breathlessly, she would bring down the house by singing in a joyous, frolicsome style this taking song.

The author of this song is unknown, but it was sung in 1790, to the lines,

Comin' thro' the Rye, poor body,
Comin' thro' the Rye.
She draiglet a' her petticoatie
Comin' thro' the Rye.

The Rye was a little Scottish rivulet, so that the popular idea of the song understood as having reference to passing through a field of grain, is erroneous. It furnishes a striking example of that popular comprehension, or want of comprehension, which so often catches at a word instead of an idea. The song has often been illustrated, and always as an encounter in a waving field of rye.

Some of the best love songs written by more modern poets are not really popular, while the words are very beautiful. Browning's "There's a Woman Like a Dewdrop" is considered an exquisite love lyric, and there is pathos and tenderness in the song, beginning,

"O, wert thou in the cauld blast on yonder
lea, on yonder lea,
My plaidie to the angry air't, I'd shelter
thee, I'd shelter thee."

There may be others which will become famous, but we do not look for any during the coming decades which will rival or supplant those which have been loved and famous for so many years.—Ex.

The Gospel as Sung in the Sanctuary.

(Western Recorder.)

"Sing me the songs that to me were so
dear,
Long, long ago; long, long ago."
—Old Song.

"Let me make the songs of a nation and I care not who makes the laws," was said by a practical observer of human affairs and a student of history. The saying is often quoted, but there is reason to apprehend that its meaning is not sufficiently pondered. To many, let us hope, the fact that Dr. Broadus made the theme of one of his Yale lectures, "The Minister and his Hymn Book," will be as a trumpet call for earnest inquiry into the wisdom or unwisdom of the practice generally prevailing among the churches as to the service of song.

Is it asserting too much to say that the songs of the Sunday school have usurped the place once held, in stateliness and impressive power, by the songs of the sanctuary? Is it because of some intellectual perversion, some unconscious and unconscionable lack of sympathy with a great step of religious advancement, the wish is here expressed that the one had gone down the stairs instead of the other coming up? When the Jewish children, with bright eyes and shining faces, hailed the Lord of Glory in Judea's Temple, while their hands waved the branches of palm, their pure lips sang the same song the ten thousand thousands of their elders had just been singing in the streets of Jerusalem, "Hosanna to the Son of David! Blessed be He that cometh in the name of Jehovah!"

There can be no question that the tune ought to be a ploughshare, made by no "prentice" hand, to open furrows for receiving the seeds of eternal life scattered by the singers as sowers from the hymnbaskets. Such an implement is Olivet, full to the ears and ever full though never so constant the sowing, is the hymn,

"My faith looks up to Thee,
Thou Lamb of Calvary,
Savior Divine!"

Who hears it sung without feeling that every line is the vocalized heart-beat of a loving disciple in a communion of prayerful praise with his glorified Lord? What Christian ever hears it without feeling an intensification of his own devotion to the Savior? The hymn and the tune are worthy of each other, both are immortal; they are married; and no man, nor any choir should dare to put them asunder. And let us not neglect the royal prayer and leave them unsung. For what congregation of human creatures, old or young, is not enabled and in every way blessed by their presence?

"Before Jehovah's awful throne
Ye nations bow with sacred joy,"

when sung, as it always ought to be, to Old Hundred, fills the mind with awe like that of Jacob at Bethel ("Surely God was in this place"), and deeply solemnizes the most lightsome heart. It fills the vision with the majesty of the Eternal. It opens wide and long vistas at whose beginnings are the Temple Gates through which the nations of earth's generations are entering to worship God—at whose endings stand the heavenly arches high with myriads of

mighty angels passing under, clothed in praise and crowned with hallelujahs.

"We have heard with our ears, our fathers have told us," that "the sect called Christians" used to sing "in praise of Christ as God" some hymns, still to be found in ancient books, beginning with the lines, "Jesus shall reign where'er the sun," "When I survey the wondrous cross," "Plunged in a gulf of dark despair," and others worthy of such companionship.

Come back, Apostles, ye of Christ's Song-Gospel. O come back into the Assemblies of the Saints! On your heads His ordaining hands were laid that ye might bear much fruit; come back quickly, come and feed us as ye fed a countless host to glory gone.

It is from these hymns and hymns like these enshrined in their hallowed tunes, that the Gospel comes with more than magic charm. About them the sacred memories of the white early years, when we worshipped in the old home churches with the venerable, the much honored and the dearly beloved (now vanished into the empyrean, the memories of what for life and what in death will ever be sweetest and purest, may gather and feel no condescension.

Steele's tribute, "To have known her is a liberal education," is possibly the finest compliment ever paid by a man to a woman. The singing and hearing sung such hymns is a religious education of the highest order. Neither we nor our children can afford to be without it.

HUGH F. OLIVER.

The Cradle of Tears.

There is a cradle within the door of one of the great institutions of New York before which a constantly recurring tragedy is being enacted. It is a plain cradle, quite simply draped in white, but with such a look of cozy comfort about it that one would scarcely suspect it to be a cradle of sorrow.

And this cradle is the most useful and, in a way, the most inhabited cradle in the world. Day after day, and year after year, it is the recipient of more small wayfaring souls than any other cradle in the history of the race. In it the real children of sorrow are placed, and over it more tears are shed than if it were an open grave.

It is the place where annually 1,200 foundlings are placed—the silent witness of more truly heartbreaking scenes than any other cradle since the world began. For nearly thirty-five years it has stood where it does today, ready-draped, open, while as many thousand mothers have stolen shamefacedly in and, after looking hopelessly about, have laid their helpless offspring within its depths.

For thirty-five years, winter and summer, in the bitterest cold and the most stifling heat, it has seen them come—the poor, the rich; the humble, the proud; the beautiful, the homely—and one by one they have laid their children down and brooded over them, wondering whether it were possible for human love to make so great a sacrifice and yet not die.

Still the tragedy repeats itself, and year after year, and day after day, the unlocked door is opened and dethroned virtue enters—the victim of ignorance and passion and affection, and a child is robbed of an honorable home.—Theodore Dreiser, in Tom Watson's Magazine.

Hattiesburg.

Bro. L. J. Moore is a graduate of Mississippi College. He finished his course at the Seminary last June. From the Seminary he went to supply the First Baptist church at Hattiesburg. From Columbus he came to Hattiesburg to supply the First Church, and has been here since. He is a young man of good equipments and good parts. He has saved the saints in Hattiesburg and is sure he will do good work in any church to which he is called.

We are anxious to have a lot of such men in Southeast Mississippi. I hope some church or churches will write to him at Hattiesburg, in my care, right away, if they wish.

I. P. TROTTER.

McComb City, Miss., Oct. 5, 1906.

Bro. J. B. Quin has gone to Yazoo City. East McComb and South Mississippi gives him up with much regret. He is a universal favorite down here. He was born and reared in Pike county and has preached in nearly every church in the county, of which there are 27. The churches sought earnestly his services. His work both as a pastor and evangelist has been eminently successful. He is an everlasting worker and is the very man to succeed in a difficult field. Bro. Quin asks for is a chance. There was never a better and a more consecrated man living. His good wife is a splendid woman and a fine worker. With hatred toward none, love for everybody, faith unswerving, and an energy that knows no relaxing, J. B. Quin and his companion will hold forth the word of life, build up the saints, and win precious souls to Christ. His friends and loved ones shall ever remember and pray for him.

E. D. SOLOMON.

Some Meetings.

I began a meeting with Bro. H. B. Bussum at Alexander church, in Marshall county, Mississippi, Monday after the second Sunday in August. The Spirit of the Lord was with us from the beginning. Fourteen were received into the church, ten for baptism. Alexander is a strong church, with loyal members. Bro. Bussum, the pastor, is one of God's grand old servants, who has done, and is doing, a great work for the Master.

BURNSVILLE.

I spent a few days here with Bro. W. L. Norman, the week following the third Sunday in August. No additions, but the membership greatly strengthened in the faith. They have just completed a handsome little house of worship. These are a good and loyal people.

To the Lord be all the glory.

Fraternally,

C. L. WILSON.

Iuka, Miss.

Quenching the World's Fire.

Some years ago, in Chicago, I took a Cottage Grove avenue car that runs for a distance close to the lake front. Suddenly the car stopped. We waited a moment, then looked out to learn whence the trouble; there were two lines of hose on the car track; yonder, to our right, was a burning building; to our left was Lake Michigan lying at the threshold of the great city; it was a splendid body of open water; it was unable by itself to reach the red flame lifting itself to the cloudy sky,

threatening the life of the great city. The danger from the fire had the right of way over traffic. The will of the great fire was destroying the great building. Over there was the lake; it had come as near as it could. Two throbbing steam fire engines were in close communion with the lake; the hoses of the city were in close communion with the fire. The engine pumped the water; the fire writhed and twisted like living serpents; the engines joined the fire and the lake, and saved the city.

Jesus Christ is God manifest in the flesh, Divinity organized in humanity in the church of Jesus Christ, across the human thoroughfare of the world's passion and lust and dishonesty and deceit. How can God quench the world's fire? Through the Christian. When the lake is in the hose, just so long the hose plays on the fire. But suppose the hose lacks interest in the fire and says: "Enough of this. I will retire from the fire?" The hose retires from the fire. When the church retires from the foreign field, it retires from Jesus Christ. By obedience to God's commands the church becomes the deppist of God's presence. "Lo, I am with you always, even unto the end of the age."

The authority of Christ; we confess it. The duty of the church; we acknowledge it. The promise of his abiding presence; we can only claim it when we obey the authority.—O. P. Gifford.

Scientific Notes.

The Interborough Rapid Transit Company, of New York, has just placed an order for fifteen miles of cables insulated with voltax, the new potential insulating compound which has just been placed on the market. This compound, which for the past eight years has been given severe tests, offers so many advantages over rubber insulation that it is rapidly coming into prominence. Recent tests made by the electrical testing laboratories of New York show that this material can withstand a voltage 100 per cent greater than rubber insulation, and has withstood high potential insulation, resistance, and melting point tests that no other compound yet discovered has withstood. The cost of this material is about twenty per cent less than rubber insulation.—The People's Magazine and Home University.

The Boy in School.

If I were asked to state in a single word the secret of a good life for a boy in school, I should say without the slightest hesitation that such a secret lies in the word "honesty." A narrow definition of that word proposes that an "honest" person is not a thief, that he does not steal the personal possessions of some one else; but a truer definition includes all that we mean by "truthful," "upright," "diligent," and many other mighty words. An honest boy will not attempt the self-deception that accompanies bad habits, or the deception of fellow-students or teachers that accompanies open sin; he will be straightforward, earnest, manly; he will exhibit those fine qualities of human life which every one admires; he will please God. To grow in the grace of honesty means the development of a character that is great and good. I commend to every schoolboy that he be honest under all circumstances, and in view of any consequences.—Eugene Allen Noble, in Christian Advocate.

Small Boy's Logic.

When a small boy recently asked what was meant by the Darwinian theory, he was greatly shocked by the statement that many people believed that monkeys were the ancestors of man. "But that cannot be," he repeated many times in dismay, evidently searching for a more satisfactory answer to this startling theory. Finally his face lighted up at the discovery of a conclusive argument against it. "Don't you see," he said, "some day we shall be ancestors, and we're not monkeys."—Harper's Monthly.

"Avalon"—My Home.

How sweet to wander back again
To scenes I love so well,
To rove among the rugged hills
And stroll in dreamy dell.

The scenes of Nature'er I love
As here and there I roam,
But oh, 'tis joy to wander back
To "Avalon"—my home.

My little study, neat and plain,
It gives me greeting warm,
When sheltered in that cozy "den"
I'm ever safe from harm.

The flowers in their beauty bloom,
The forests sigh and moan,
The waving willows welcome me
To "Avalon"—my home.

Maybe on fair and foreign shores
Mid brightest scenes I'll rove,
But ah, to "Avalon"—my home
I'll ever loyal prove.

For to my soul old memories dear
With messages will come
And whisper that a God of love
Still smiles upon my home.

The world's fair sights that greet the eye,
The glitter and the gleam—
They cannot make me to forget
The home where joy its beam

Has ofttimes come and bade me seek
The heights for which I long,
At "Avalon"—my home I live
Mid mystic realms of song.

There's light and love in other climes
Beyond the ocean's foam;
My heart will ne'er forget the joys
Of "Avalon"—my home.

ADA CHRISTINE LIGHTSEY.

Daleville, Miss.

A Train Load of BOOKS.

The Dominion Co. Failed

One of America's biggest publishing houses. I bought its entire stock of books at receiver's sale and am closing it out at from 10c to 50c on the dollar.

Sample Prices: Late copyright books, were 1.50. My price 38c. List includes: Eben Holden, The Sea Wolf, The Spenders, The Leopard's Spots, The Christian, and dozens of others. History of Nations, 24 vol. Regularly \$148.00. My price 37.00. Encyclopedia Britannica, Regularly 36.00. My price 17.50. Dickens Works, 15 vol. Regular 15.00. My price 2.95. Choice of Fine Cloth Bound Classics, 9c.

Millions of Books—Thousands of Titles. Chance of a lifetime to get almost any book or set of books you want for next to nothing while stock lasts.

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David B. Clarkson, Como Blk. Chicago

THE BOOK BROKER

Chronicles.

L. A. D.

Before the days of railroads, telegrams and telephones, life was more simple than now, and people did not wear out so fast. There was a time to eat, and to sleep, and to rest. We then had young old men; now we have old young men. Even preachers must have "vacations."

The trouble is, we live too fast in this age, even to think; so things of the world absorb our time, and we neglect that which is most important—i. e., the interests of the soul and the salvation of others. It is a common thing for persons to "profess" Christianity and "join the church", if not to accept the views of others, without investigation and follow a beaten track.

Old Bro. Reeves of South Mississippi, nearly three generations ago, traveled sixty miles a week to his appointments, on horseback, and preached with power. He did more visiting than studying, except the simple word of God. Nor was he alone in that kind of work: all of our pioneer preachers made sacrifices, without any regard to money consideration.

Times have changed wonderfully. People have rushed to the towns and cities, and soon found themselves "putting on airs". They sought money first, spiritual benefits second, with pastoral supplies for declaimers of beautiful sermons. In many cases they left their religion at their old homes, and their membership on the church roll. These have been a great hindrance to the cause—more especially to Baptist progress.

And now some of our churches in the country are satisfied with a monthly discourse from the pulpit, without a Sunday school, and no prayer meeting. They allow other denominations to drive them from the field practically, by means of visitation, tracts, false doctrines, etc. Pastoral work is slighted. This is especially true in the cities; where special attention is expected to sermons or lectures, to such congregations as can be drawn to hear them.

The "go" of the gospel is being ignored for brilliancy in the pulpit. Preachers, therefore, must wear themselves out preparing discourses; and seek places of large salaries for support. Meanwhile destitute fields are not being cultivated. Families are not visited; Sunday schools are not established; prayer meetings are not held, and no suitable places for gathering built. Baptist sentiments generally prevail; but other denominations are occupying the country—not to mention the Mormons and infidelity. A system of missionary colportage is

needed; directed and supported by our Mission Boards. We are losing immensely by delay.

A Horrible Thing.

Is the saloon "a horrible thing"? To a Western city, a few weeks ago, a pure country girl, fourteen years old and very ignorant of city ways, came looking for work as a domestic servant to help support her father; she found her sister who had preceded her, and got employment, for she was neat and handy and pretty. On Sunday she took a walk and met some young men, friends of her sister, and upon invitation entered the "family entrance" of a saloon to have a glass of wine; at daybreak she was carried out of the place drugged, debauched, insensible, insane from rum and rape and terror, and taken home to her mother to die—or worse. That saloon is doing business to-night and is as lawful as a church.

In Rahway, New Jersey, a young married woman fed on whisky by a medical ignoramus, to increase her capacities for motherhood, became a slave to drink, and at her own request was put by her devoted husband in a hospital for inebriates, and in due time returned home cured and almost too happy, the old grief was forgotten and the little house was Heaven to the three. One morning the husband starting to his work tossed a little roll of bills to her to pay the rent with. She thrust it in the bosom of her dress and went on singing about the golden streets of her new Jerusalem. When the work was done she took up the baby and walked across the city to the landlord's. It was the first time her husband had trusted her alone with money. She was excited. The saloon, like the pores of damnation, sweat the fever of Hell into her nostrils as she hurried on. The roll of bills turned to a green serpent and turned its fangs upon her faithful heart and stung it numb and dead to the next day, the searching party found her in a corpse of wood in the suburbs frozen and maimed for life, and lying apart, where she had lost it in the night, the dead baby with its flossy curls frozen into the mud.

Why do you look shocked at me? I didn't do it. If I had time I would pour such stories into your ears until they drove you mad, or drove you out to hunt the saloon to the Hell that conceived it, law or no law.

The saloon is a lock, in the stream of life, that opens upward all day long and fills with human craft that have drifted from their moorings or lost their way, and at midnight empties

Notes.

Pastor J. H. Lane baptized eight people at South McComb last Sunday, and has others awaiting the ordinance.

Eld. G. W. Riley will preach at the East McComb church next Lord's day at 11 a. m.

Evangelist J. H. Lane will be at New Hebron for a few days next week.

"The advertising and sales feature of Convention." This sentence in report of our State Convention reminded me of the annoyance at the S. B. Convention in Chattanooga brought about by boys distributing circulars at all hours during the meetings, night and day. I wondered then why it was allowed—for we, who were there for the feast of good things, and a feast we are not permitted to attend every year—wished heartily it were forbidden. "Make not my Father's house a place of merchandise"—and of advertising, should well be said in this our day. Since studying the "Cleansing of the Temple by our blessed Saviour" I am more impressed that it is a sin. When we lay aside our daily avocations and go up to Jerusalem to worship let us do it in spirit and in truth unhampered by the many devices of men to advertise their worldly interests.

ELLISVILLE.

Happy.

He who realizes that he is where God wants him to be—doing what God wants him to do, and has what God wants him to have, can be happy: no other man can be.

H.

No Christian can rest in his own imperfection or accept it as the law of his life, however he may be constrained to confess it as a fact. As Rutherford says, he may not even be always winning victories over the unseen enemies of the spirit, but he always is fighting them. There is for him no release from that war. Anything short of purity, the faith, the loveliness, the kindness, of Jesus Christ he cannot accept as a finality.

A Triumphant Death.

A man past middle age in poor health joined a Home Department class. He was not a Christian. He studied his lesson regularly and made an offering each quarter. The visitor, finding him alone one day, talked with him about his soul's salvation. He seemed glad to talk, and several

A MATTER OF HEALTH



ROYAL
BAKING
POWDER
Absolutely Pure
A Cream of Tartar Powder,
free from alum or phosphoric acid

HAS NO SUBSTITUTE

times when she came to the house the subject was renewed. In the winter he became very ill and requested that the visitor be sent for. She came, read and prayed with him, and he said to her, "I can never express to you in words what the Home Department has been to me. Since I have been unable to read, many of the passages from the lessons studied have been recalled with great comfort and blessing. From my childhood I have always been afraid to die, but now all fear has been taken away. I am ready to die when God wills." He died a triumphant death after witnessing "a good confession" before the unsaved members of his household.—The Baptist Superintendent.

Overcoming Difficulties.

I have known a brother wanting to go abroad to preach the gospel to the heathen, but a great many difficulties have been thrown in his way, and therefore he has said: "I can see that I am not called to go." Why not? Is no man called unless his way is easy? I should think myself all the more called to a service if I found obstacles in my way. The course in true service never did run smooth. I should say, "The devil is trying to hinder me, but I will do it in spite of all the devils in hell." Will you always be wanting to have your bread buttered on both sides? Must your road be graveled and smoothed with a garden roller? Are you a carpet knight, for whom there is to be no fighting? You are not worthy to be a soldier of Jesus Christ at all if you loose for ease.—C. H. Spurgeon.

Heiskell's

The most obstinate case of Eczema can be quickly and completely cured by the application of Heiskell's Ointment. It also cures Itchy, Rough and Pimples, Skin, Erysipelas, Tetter, Ulcers, and all other skin diseases. Before applying the ointment, wash the parts affected, using Heiskell's Medicated Soap. Heiskell's Blood and Liver Pills tone up the liver and purify the blood. Ointment, 50c a box; Soap, 25c a cake; Pills, 50c a bottle. Send for book of testimonials and learn what these wonderful remedies have done for others.

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Beautify the Complexion

IN TEN DAYS.

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The UNEQUALED BEAUTIFIER, endorsed by thousands, guaranteed to remove freckles, pimples, all facial discolorations and restore the beauty of youth.

The worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail.

Prepared by NATIONAL TOILET CO., Paris, Tenn.

Women, Why Suffer?



HICKS' CAPUDINE

(LIQUID)

Quickly Cures

all pains, headache, backache, neuralgia and nervous exhaustion, brain fog, etc.

At all Druggists, 10c; 25c and 50c

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and WHISKEY HABITS cured at home without pain. Book of particulars sent FREE.

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GRIP-IT

GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripper. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it.

Don't let the Grip Devil grasp you, with GRIP-IT at only 25c a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cancer; and you need PORTER'S CA-TARRH-O.

The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "drooping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which he discharges from the nose. These offensive mucous discharges are quickly relieved by PORTER'S CA-TARRH-O.

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, colds in the head. Contains no opiates or narcotics; it is simply antiseptic and aural. Price 25c; send stamps if not kept by your dealer.

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WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. B. W. Spencer, President,

Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Where we cannot see our way,

Let us trust and still obey;

He who bids us forward go,

Cannot fail the way to show.

Though the sea be deep and wide,

Though a passage seem denied;

Fearless let us still proceed,

Since the Lord vouchsafes to lead.

—Anon.

Our Topic for October—The Italy of Today.

Far different is "The Italy of Today" from what Paul saw,

when he realized his heart's desire and entered the Eternal City.

There he found the seat of the mighty Augustus, the conqueror of the known world, and then idolatry was rampant.

But he found, also, a small band of Christ's followers, to whom he had longed to come, that he "might impart unto them some spiritual gift."

The centuries rolled on.

Christianity became corrupted.

The faithful few who held to the simple gospel, were hunted and persecuted and slain, by those claiming to be God's ministers.

The Pope sat in the Vatican and reigned as a God. After hundreds of years of bloodshed and suffering the temporal power of the man who sat in God's seat was destroyed.

In 1870, Victor Emmanuel entered Rome as a King, and Italy was free.

The Pope still retained his spiritual power over vast multitudes of peoples.

Dr. George B. Taylor went to Rome in 1873 and began his work, preaching and teaching, in the midst of untold difficulties and discouragements.

He says, "To me, who see the difficulties, it seems a great thing that we have for our quarter of a century's toil twenty-seven churches of the form and spirit of the New Testament, churches of like faith and order with yours, my brother and sister, and not without the missionary spirit."

One of the hopeful features of our Italian mission, is the fact that there are many native ministers, whose piety and intelligence are of a high order.

There has been established at Rome a Theological Seminary, where Dr. Taylor and other missionaries give instruction to young ministers.

These are being sent forth to all parts of the peninsula, and the seeds of the gospel truth are rapidly taking root.

WOMAN'S WORK.

By Mrs. Walker of Mendenhall. (Read at Strong River Association.)

It is right and proper that woman's work should be considered and treated as separate, distinct in Christian endeavor.

Scriptural pronouncement and becoming modesty enjoin upon the sisters in Christ, silence in the presence of their brothers.

But, also, is it becoming and fitting that woman's work should be considered a distinct part of the church work, because of the nature of her Christian duties—duties as obliging as those of her brothers.

Her duty to God and her obligations to mankind are paramount to man's.

"The Great Commission" was delivered to her, as well as to him who hears.

The "Whosoever will" comprehends activity on her part. Then, too, was it not to Mary Magdalene that Christ first appeared?

Again, did he not commission her with the special work of announcing his resurrection. Again, did he not commend, prior to this, the faith of the Syro-phoenician woman who appealed to him for her daughter? Again, were not the tears with which Mary washed his feet, pronounced memorials forever of her love, and her ministrations acceptable to him?

Today when the responsibilities of Christendom have been so multiplied by the extension of the bounds of his people, the duties of the Marys, the Marthas, the Salomes of our modern times have become so many and so great, that it is only through their combined sympathetic conscientious efforts that they can be fully discharged.

The mother who would properly train her children, must, first, that her influence may be the best for her child, her example, in keeping with her precepts, be active; then, that her ideas may be progressive, she must go forward.

She must be active for Him, she must discharge her duty toward Him.

In our cities today, our women are the good Samaritans.

The miseries and woes of the slums are lightened and alleviated by her kind and beneficent hand. Those deeds of tenderness which would never suggest themselves to the busy, nervous, restless men of today, become the province, naturally, of her whom He has loved. The saddened home, the broken heart, are hers to make feel the warmth of His love, the smile of His presence; hers to extend a welcome to the stranger who makes a home among them. Toward the accomplishment of these purposes the well ordered woman's Union equips with a knowledge of missions, missionary conditions and needs, and provides assistance for the propagation of

the gospel.

Likewise the material needs of the individual church are looked after by the women's societies. Furthermore, committees visit and minister to the sick and distressed, while other committees welcome the stranger. More than this, through their efforts many times scenes of vice are disposed of through the intervention of some mothers' committee.

God has prospered our efforts and we pray a continuation of His blessing.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simple Quinine drives out the malaria and the iron in a tasteless form. The Quinine drives out the malaria and the iron builds up the system. Sold by all dealers or 27 years. Price 50c.

9.95 Buys This Large Handsome Nickel Trimmed Steel Range

without warming closed or reservoir. With high warming closed, porcelain lined reservoir, just as shown in cut, 18x24 large, square oven, six cooking holes, body made of cold rolled steel. Drip grate; burns wood or coal. Handsome nickel trimmings, highly polished.

OUR TERMS are most liberal and made. You can see after you receive the range. You can use it into your home, use it 30 days. If you don't find it exactly as represented, the biggest bargain you ever saw, equal to new, returned for double price. Return it to us. We will pay freight both ways.

Write today for our beautiful illustrated Catalogue No. 1288, a postal card will do. It is styled to select from. Don't say until you get it. MARVIN SMITH CO., CHICAGO, ILL.

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Athens, Ga., and return, on sale various dates Double daily sleepers to Atlanta

Boston, Mass., and return, on sale daily Via Savannah O. S. S. Co., \$51.90

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Denver, Colorado Springs and return, on sale daily Through sleeper every day, \$30.00

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Also very attractive vacation rates to this popular resort, including accommodations at the famous Crescent Hotel

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through sleeper every day via Richmond, Home-seekers rates to Texas, Okla. and India Territory, on sale for

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the celebrated Kimball, Knabe, Hobart M Cable, Whitney, and Hinze. We sell for cash or on the installment plan. Before purchasing, write or come to see

John W. Patton Music Company.

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Good Meetings.

The writer began a meeting with Strait Bayou church the third Sunday in July. W. S. Blackman is pastor. Results, 33 additions, 25 for baptism and 13 by letter. The Lord was manifestly present.

Sturges, a small town between Durant and Aberdeen, is surrounded by some of the best farm lands in Mississippi. The Baptist church is weak, but faithful. They began a meeting the fourth Sunday in July with perhaps less than 50 present. The meeting continued a week in the church and, the house becoming too small, a tabernacle was built near a large pond and fine spring. Tents were erected and a thousand circulars sent out. Bro. G. W. Riley was enticed away from Blue Mountain and the Lord blessed his work. Bro. Derriek was here two days. Our little band gave him over \$300 for the college, which I think was good for them. The meeting lasted four weeks, and closed with over 700 people present, many coming from neighboring towns and surrounding country. Over 50 conversions, and a permanent camp ground established. Bro. M. K. Thornton preached closing sermon.

It was a great pleasure to be with Bro. N. B. Wallace for a week at Antioch, Winston county, beginning the third Sunday in August. The Lord greatly blessed us—19 additions. The church greatly revived. Antioch

has one of the best deacons in Mississippi in the person of Bro. Geo. Freshour.

Bro. N. Q. Adams is pastor at Self Creek, Oktibbeha county, where we preached the week following the fourth Sunday in August. Nineteen additions; several restored.

The writer is supply pastor at Longview, six miles west of Starkville, on the I. C. railroad. We began a meeting there the first Sunday in September and were joined later by Bro. Bolin, a Methodist minister, with whom we spent a most pleasant week. The house became too small and a large brush tabernacle was built. Forty joined the Baptist and 20 were added to Bro. Bolin's church. There were nearly 1,000 people present at the last service. The Baptists at Longview will soon complete their new house, costing about \$900. A more consecrated little band the writer does not know.

We are praying for the Lord to send a pastor to Sturges, Longview and other convenient churches. A fine field for some man willing to work.

I go to the Seminary.

Yours, in the Lord's precious work,

TOM TOMLINSON.

PIANO TUNING.

Do you know A. S. Padelford in the capacity of a tuner? Then, if you need him, Address JACKSON, MISS.

COMPLETE ONLY \$15.00

BURNS WOOD OR COAL

JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 36x24 in. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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"Southern" Wood Fiber Plaster.

"THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON.

For prices, address

"SOUTHERN" WOOD FIBER PLASTER CO.,
Jackson, Miss.

STEWART HOME SCHOOL

FOR FEEBLE-MINDED CHILDREN AND ADULTS.

Expert training, mental development, and care by specially trained teachers, and experienced physician who has devoted his life to the study and treatment of nervous children. Home instruction. Delightfully located in the blue grass section of Kentucky. The series of beautiful lessons and scientific methods for plastic grounds. Electrically appointed building, electric lighted and steam heated. Highly endorsed and recommended by prominent physicians, ministers and parents.

Write for terms and descriptive catalogues. Address: DR. JNO. P. STEWART, S. L. Box 4, Farmdale, Ky.

Deaths.

Dovie Boozer.

On August 13, the home of Mr. and Mrs. Nathan Boozer was made one of mourning by the Angel of Death bearing away little Dovie, the only daughter.

This little bud was loaned to us nine months, but long enough for us to love her.

"Beautiful hands of a little one, acc.

Baby voice calling, O mother to thee;

Rosy cheek'd dawning, the light of our home,

Taken so early, is becoming come."

Carthage, Miss., Sept. 10, 1906.

Mrs. Sophia Quin Bankston

The wife of our brother O. M. Bankston of the Winona church departed this life Sept. 27, 1906. She was 55 years old, and had been a member of the Winona church 17 years. The end came swiftly after months of terrible suffering in which she manifested a spirit of Christly submission of most extraordinary character. Her courage in time of crucial extremity was only equalled by a lofty faith in the God whom she loved, and whether on the surgeon's table or in the quiet of home life, looking to the author and finisher of faith she committed herself with unswerving confidence to Him realizing that her times were in his hands. She taught us courage in facing a fearful ordeal, she taught us submission in the days of suffering, but above all she taught us to commit our ways to our God in prayer. She craved the prayers of God's people, and as the sands were slipping from beneath her feet, more and more she was comforted in the strength that husband and children could not give, but was able to rejoice in it as it came from the God of all grace. Possibly no deprivation incident to her last year's life was more seriously felt than her inability to sing. She had a voice of rare compass, and her alto was always enjoyed at church or among friends, but that deprivation is hers no longer, for in the choir of the heavenly throng with voice attuned to angelic sweetness, how rich must be the notes filling the presence of God. Till we shall see her and join in the song let us abide in the faith, "blessed are the dead who die in the Lord."

A. V. ROWE.

Married

At the residence of W. S. Welch, Esq., in the town of Prentiss, on Oct. 2, 1906. Mr. Clarence Speed to Miss Lillian Renfrow, Rev. T. J. Moore officiating.

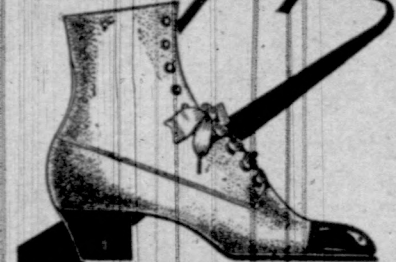
Never Fails.

Convincing facts. "For the past several years I have been using Hughes' Tonic in my family for chills and fever, and have found it to be the best remedy I have ever used. It has not failed in a single instance." Sold by Druggists—50c. and \$1.00 bottles.

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Louisville.

BELLS.

Best Alloy Church and School Bells. Made at
Chicago. The C. & BELL CO., Hillsboro, O.

CRADDOCK-TERRY CO'S
Autograph

If length of service
is an important consideration
this stylish, easy fitting shoe
is unexcelled. Various Lea-
thers and Patterns 2.50-3.00

"The Folded Hands."

Cousin Patty laid down her paper with a sigh. Were there tears in her eyes? Grandmother Dillingham's sight was getting dim, and she could not be sure.

"The world seems so full of great and glorious action," she said, wistfully, "one can hardly pick up a daily or a magazine that some incident of heroism or splendid sacrifice does not meet one's eye, and yet here I must sit—year after year—helpless—useless—my hands folded—"

"To be is greater than to do," grandmother quoted, gently.

"Yes, but I can't even be anything—except a burden—"

"And yet," grandmother's soft voice again interrupted, "whose interest and earnestness was it that kept Tom at his work all through the difficulties of those first few months? And wasn't it just your faith in her that gave little Miss Perkins the strength to keep on trying in the face of every discouragement? Then, what would we do, Patty, dear, we here in the old home, if we hadn't your quiet, sunshiny corner to come to when everything else seems topsyturvy?"

Cousin Patty did not answer. She was still looking longingly across the meadow, where Miss Morris had her Sunday-school class out from the town for an afternoon's berrying.

"You know the beautiful story of 'The Folded Hands,'" the older woman went on, very gently, "and the two boys, Franz Knigstein and Albrecht Durer in old Nuremberg? They both wanted to be artists, and studied and worked their way up from a boyhood of hard poverty to a manhood of frugality before they realized any difference.

Franz was haunted by shadowy visions of wonderful pictures, but little of their beauty could he give on the canvases he toiled over so faithfully. Often he shared his thoughts with Albrecht, and begged him to give them being, and then

poor Franz would stand before the forms full of life and meaning, and the tears would roll down his cheeks as much for joy in their beauty as sorrow for his own inability to give them expression.

"Once the two planned together an etching of the Passion of our Lord. Albrecht's work was instinct with pathos and feeling, but Franz's was almost lifeless, although the finer conceptions which they sought to carry out had all come from Franz. At last the less ready workman realized that although he had the artist's soul, his brother possessed both soul and hand, and for one passionate moment he cried out in bitterness, his voice broken, his hands clasped in despair.

"It is you to whom the good Lord gave the gift I covet! You are the artist of Nuremberg, and I—perhaps there is some homely work by which I can earn my bread—"

"Be still, Franz! Do not move!" exclaimed the other, seizing paper from the table; and Franz, thinking he was adding some delicate touch to his work, waited patiently, unquestioning.

"But those, those are only my own hands," he said, when his friend, after a few swift strokes, showed him the sketch. "For what—where did you get them?"

"I took them," answered Albrecht, "as you stood there making that brave surrender, and I said to myself, 'Those hands do not need to make a picture to be immortal.' I have faith in those folded hands, my brother friend. They will touch the hearts of men in the days to come."

"And this was true, for into the world of love and duty has gone their message as into the artistic world the matchless simplicity and truth of line of Albrecht Durer's 'Folded Hands,' more impressive, more full of meaning than any written word, for they are in themselves the picture of the bravery that faces the truth and forgets self for the love of 'the vision.' And they were Franz Knigstein's hands—not Albrecht Durer's."

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Our need of God's help for the meeting of the petty vexations and the minor trials of our every-day life is as real as it is for the supremest struggle of our being in the final conflict with the arch enemy of our souls.

And as to the relative measure of God's power requisite for our aiding, who shall say what is much or what is little for God to do? God is as ready to aid us in one time of need as in another. We can depend upon him alike when to us our requirements seem great or seem small. He who will help us in our dying will help us also in our daily living. He knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, or are lost to you, but he has caught them all in his own vessel, and will see to it that all are duly fulfilled.

He knows your need, your bodily and your social need, your need yesterday, and your need tomorrow. And he knows that he may supply it.

On the triple doorway of a great cathedral in Milan, Italy, there are three inscriptions spanning the archway. Over one is carved a beautiful wreath of roses, and underneath are the words: "All that which pleases is but for a moment." Over another is sculptured a cross, upon which we read: "All that which troubles is but for a moment." But underneath the great central entrance of the main aisle is the inscription: "That only is important which is eternal."

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia God said: "I will show thee the land." At Bethel: "This is the land." In Canaan: "I will give thee all the land, and children innumerable as the grains of the sand." It is thus that God allures us to saintliness. Not giving us anything till we have dared to act, that he may test us. Not giving everything first—that he may not overwhelm us.—Rev. F. B. Meyer.

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THE BAPTIST RECORD.

13

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Time and Place of Associational
Meetings.
October.

Rankin county, County Line church, Tuesday, 2nd.

Yazoo, Mt. Nebo church, 6 miles west Winona, I. C., Tuesday, 2nd.

Chester, Ebenezer, 3 miles south Stewart, Southern Railroad, Sat. 6.

Liberty, Mt. Zion, Saturday, 6th.

Pearl Leaf, Collins, G. & S. I. Ry., Oct. 10.

Hobolochitto, Juniper Grove, 6 miles south of Poplarville, Oct. 10.

Yalobusha, Coffeeville, I. C. Railroad, Wednesday, 10th.

Central, Salem, 2 miles south Learned, Y. & M. V. Railroad, Thursday, 11th.

Landerdale County, Hickory Grove, Thursday, 11th.

Mississippi, Ebenezer, 12 miles southwest Liberty, Thursday, 11th.

Magees Creek, Mt. Pisgah, 7 miles north Franklinton, La., Oct. 12.

Louisville, Beulah, 7 miles south of McCool on Aberdeen branch of I. C. Ry., Oct. 12.

Pearl Valley, 9 miles northwest Philadelphia, Saturday, 13th.

Aberdeen, Tocksish, 5 miles southeast Algoma, M. J. K. C. Railroad, Tuesday, 16th.

Deer Creek Indianola, Southern Railroad, Tuesday, 16th.

Coldwater, Arkabutla, 10 miles west of Coldwater, I. C. Ry., Wednesday, 17th.

Lawrence County, Shiloh, Mississippi Central Railroad, Wednesday, 17th.

New Liberty, Sardis, Wednesday, 17th.

Kosciusko, Spring Dale, 10 miles north Kosciusko, Friday, 19th.

Choctaw, Salem, Kemper county, 16 miles west of Shuqualak, Friday, 19th.

Hopewell, Harpersville, 10 miles north Forest, Saturday, 20th.

Lincoln County, Mt. Zion, 7 miles west of Wesson, I. C. Railroad, Friday, 20th.

South Mississippi, Mt. Vernon, 17 miles west Oxyka, I. C. Rail-

road, Saturday, 20th.

Trinity, Hohenlinden, nearest railroad station, Mantel, on M. J. & K. C. Ry., Oct. 24, 1906.

Bogue Chitto, Tylertown, Friday, 26th.

Sipsey, Liberty Grove, Oct. 26; Amory nearest Ry. station.

Harmony, Center Hill, 14 miles south Kosciusko, Friday, 26th.

Lebanon, Wiggins, G. & S. I. Railroad, Wednesday, 31st.

Bethel, Ebenezer, Leaf River, Oktibbeha, Pearl River, Red Creek and Tombigbee Associations failed to report place and time of their meeting.

We will thank any one who knows, to furnish us with time and place of meetings of associations not given above, and to correct any errors that may be discovered in time and place given.

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FREE TICKET TO THE MEETING.

Public notice is hereby given that the regular annual meeting of the stockholders of the Illinois Central Railroad Company will be held at the company's office in Chicago, Illinois, on Wednesday, October 17, 1906, at 12 o'clock noon. To permit personal attendance at said meeting there will be issued

To Each Holder of One or More Shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the company at the close of business on Monday, September 24, 1906, who is of full age,

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Four Days Immediately Following,

when properly countersigned and stamped during business hours on or before Saturday, October 20, 1906—that is to say, between 9:00 a. m. and 5:00 p. m.—in the office of the Assistant Secretary, Mr. W. G. Bruen, in Chicago. Such ticket may be obtained by any holder of stock registered as above, on application, in writing, to the President of the company in Chicago, but each stockholder must individually apply for his or her ticket. Each application must state the full name and address of the stockholder exactly as given in his or her certificate of stock, together with the number and date of such certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the company.

A. G. HACKSTAFF,
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Collection.

Notice to Delegates and Visitors to the Coldwater Association.

Trains on the I. C. railroad will be met at Coldwater by the brethren of Arkabutla church on the morning of Wednesday, Oct. 17th, to carry delegates and visitors to the association. Parties coming later will be met only by special request. They can address Bro. W. W. May, Arkabutla, Miss.

WALTON E. LEE, Clerk.

A Word.

In his great speech at the Strong River Association, Bro. Rowe failed to make mention of any State Mission work being done except on the railroad and town churches, which has caused some criticism about the work of Missions. Some have said if all the money is to be spent in towns that "I don't know so much about giving." For the information of such brethren I wish to say that the Board has been helping weak churches in the country for many years. Rehobeth church in the Fair River Association has been helped by supplementing pastor's salary for years, and I think she is still receiving help. In Simpson county Oak Grove church, an old church, the pastor's salary has been supplemented for several years. The pastor reported to Bro. Rowe at Magee that she (Oak Grove) was able to walk alone. Three years ago there was a young church six miles south of D'Lo worshipping in a small school building. The church asked the board to supplement pastor's salary fifty dollars, which was readily granted by the board. The people built a nice house of worship and are now giving for missions. At Poplar Springs in Copiah county the board supplemented pastor's salary this year while the church built a house. I don't know of a church in my county that has been refused help by the board when she needed it. So, brethren, let one and all stand by State Missions, for this is foundation work for the Lord.

J. C. BUCKLEY.

Schley, Miss., Sept. 29, 1906.

A Meeting.

On fourth Sunday inst. we began a meeting with Homer Hill in Wilkinson county and continued three and one-half days. We were disturbed some by rain, but the people were caused to read the Bible, and eight were approved for baptism. Bro. R. J. McNeil is pastor. To the Lord be all the praise.

J. B. POLK.

Roxie, Miss.



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The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic; it is distributing free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipes, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

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Very truly,

L. T. DICKEY,
Superintendent.

Preaching the Word.

Much of the preaching of the day is sermonizing; the guard on the spring preachers demand "sermons" vents tearing the cloth. That will draw and entertain only pin that fastens from either congregations. Pastors are side and can't slip through. See called, not as shepherds, nor as leaders, but simply to occupy the pulpits—when not on their vacations. Family visitation is being ignored in our large towns and cities—partly because its purpose is sometimes misrepresented by gossiping conversation. Pious pastors do not so conduct their visits, for they understand their duty.

Preaching is teaching, and it is so called in Matt. 28:19, 20—the Great Commission. The New Testament is our sole guide: its teachings are very plain. Paul was not only a "preacher," but an "apostle and a teacher"—a threefold office, 2 Tim. 1:11. In his charge to Timothy he says: "Preach the word," 4:2, and makes no mention of "pulpit" or "sermon." John says the "word became flesh"—Christ. See John's gospel, chapter first. So Christ was to be preached, not science, not rhetoric, not theological fancies. There were no instructions to "draw" by eloquent declamations, or entertaining displays of music, or decorations. Indeed no indications are found sanctioning anything like temples or ceremonial services, so called, for worship, under the new dispensation.

As Baptists, we have already yielded too much to the world; so it is often the case that our churches cannot assert denominational truths boldly. We are, therefore, slowly gaining ground, especially in the cities; indeed in some instances, we are threatened with loss. One reason for this is: the "big church" idea—i. e., a single church in a city, with a bishop to supervise all interests. The membership soon becomes too large to visit, so an "assistant pastor" is suggested. It does not require much wisdom to discern the drifting. There is no such thing as development in such churches—even family prayer is neglected. Excellent sermons seldom if ever develop a church, or convert sinners; but preaching the

Word on gospel plans does. We must, of course, be aggressive and personal, for sinners are not converted to Christ in masses—there must be personal work. This is a commercial age; it carries on business chiefly by drummers who "go" for it, and succeed only by individualism, thus borrowing the livery of Christianity. Strange, the churches seem disposed to leave it there. Churches are to "do" things, not "hear only". There appears to be an awakening in this direction just now.

Many of our churches are experiencing revivals; others are awaking. Evangelism has been quite successful, but most of the accessions are the result of patient pastoral work, though brought to light perhaps by evangelism. The self-appointed, professional evangelist, does not develop the churches; his success is estimated by numbers showing hands. This is especially true of undenominational evangelists, as a rule. The churches are to blame for delect pastors; for sermons are the criterion, too often, instead of shepherding gifts and developing qualifications.

Much of the trouble experienced by Baptists is from allowing interpretations of those who follow the Old Testament teachings to encroach upon our practices. Among these are the use of the terms in a wrong sense, and falling into line of supposed non-essentials. The "one church" idea, the "communion" idea—instead of the "Lord's Supper"; the "sermon" idea, etc. Two or more small working churches, are decidedly better than one large undeveloped. Communion is a misapplication, and sermon is an unscriptural name. Let us "think on these things."

L. A. DUNCAN.

One Thing Needful.

We think we need many things. Martha was burdened with a sense of need. She needed a good supper for her worthy Guest. She needed a good servant in the kitchen. She needed the help of her sister, Mary. Perhaps all these things were needful to a certain degree, but there was one thing so much more needful that these minor matters were not worthy to be considered in comparison. Mary rightly apprehended the relations of things. She chose intimate acquaintance and fellowship with her Lord.

We can do without many things which seem to be needful. We can do without riches, without luxuries, without the comforts of life, and perhaps be quite as well off. We can do without health, even life itself may be taken away, and we shall not suffer real loss. But we cannot do without God. This

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By J. M. Frost

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To the Brethren of Mississippi.

Gulfport, Miss.

I have decided to spend the fall and winter in evangelistic work. As I am both a preacher and a singer I can do either, or both. My methods are purely evangelistic, as I have spent most of my life in revival work. I do mostly Bible work and Bible preaching. I believe in genuine regeneration, and work to that end. I usually give the day services to cultivating and training workers, preparing them for active Christian work from a Bible standpoint.

If any of the brethren desire my services, I would be glad to correspond with them. I am here in tent work under the board, having a fine meeting—six additions last night; additions at every service. We go from here to Biloxi. Brother Roberts is doing the preaching and I the singing. Write to me here in care of W. C. Grace, or direct to Columbia, Tenn., my home.

Yours in Jesus' love,

D. E. DORTCH.

P. S. I do normal music work, in training people to sing. If this is desired, write for terms, etc.

D. E. D.

Banner.

We closed our meeting at Banner last fourth Sunday.

Bro. W. N. Hamilton of Mississippi College was with us, and did the preaching.

On the last day of the meeting we had the pleasure of burying by baptism 28 of the girls and boys of our town.

Banner church is very much revived.

Pray that the good work may continue at this place.

Fraternally,

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An Authoritative Book.

It is frequently said that the Bible is not an authority in matters of faith because it is the Bible, but only because, and so far as, it contains truths which appeal to our moral consciousness. Christ is the true and sole authority, we are told, and back to him we must pick our way through the errors and misconceptions and rubbish of the human documents known as the Bible. There is no "Thus saith the Lord" to appeal to, but only a "Thus saith" Paul, or Peter, or Luke—or whoever, writing later on, these names stand for. All this has an oracular sound, and is well adapted to mislead immature and untrained minds into a belief that it effectually disposes of the assumption that the Bible itself has authority as a revelation from God. Whether those who, more or less fully, take the position referred to, so intend or not, that is the effect of their teaching, and the mischief of it.

But it is to be feared that, too often, the purpose is to convey just that idea. It is safe to assume that the great majority of those who make such statements do not themselves believe the Bible to be a divine revelation in any sense that makes it an authoritative rule of faith. It is to be ranked with other books, and received as a rule of conduct to just the extent that it "finds" us, and appeals to our moral consciousness, as might a passage from Plato or Confucius. In other words, it is to be regarded, not as God's Word, but man's, and hence can have no binding force beyond our voluntary response to its moral appeal.

It is needless to say that such a view of the Bible seems to us utterly inadequate and unphilosophical. If that were all, the Bible would long since have ceased to exert its unique influence upon the hearts of men. It would have become, like the "sacred books" of the ethnic religions, a prized literary treasure, but not a regulative power in the spiritual life of humanity. That it has not thus lost its vitality, but is today a living, mighty, persuasive force, taking hold upon men's consciences with marvelous strength and tenacity, overpowering the stubbornest resistance, and compelling acknowledgment of its authority, is certainly one of the many and striking proofs of its superhuman origin.

But the Bible is authoritative to us whether it "finds" us or not. Its authority is external to our consciousness. We are not at liberty to hold ourselves aloof from it, saying, "This is no concern of mine; I refuse to have anything to do with it."

This is so because it is the one Book in all the world that mani-

festly, to the comprehension of every one who will open his eyes to see, brings a divine message to the soul of man. It is daylight truth that whoever receives its teachings concerning God and Jesus Christ and the great salvation undergoes a conscious moral and spiritual transformation that no "good resolution," no purpose of reformation, ever accomplished in any human soul. In other words, it is because the Bible reveals man's moral sickness, and the perfect remedy therefor in the atonement wrought by Jesus Christ, and because its rules of moral conduct, when obeyed in loving conformity to the will of Christ, build up perfect character, that it is seen to be God's Book, and hence an authoritative Book.—Examiner.

"World-Loneliness."

Work with the hands which leaves the mind free is partly accountable for the overwhelming loneliness that oppresses many women. Not only are they conscious of the isolation of the farm or the kitchen, but they suffer from that vague "world-loneliness" which is not the less torturing because it is so inexpressible and so insuperable.

Maeterlinck describes one aspect of it—the isolation of mankind among the other animals of the earth. "We are alone," he says, "absolutely alone on this chance planet, and amid all the forms of life that surround us, not one excepting the dog has made an alliance with us. A few creatures fear us, most are unaware of us, and not one loves us."

It is not only that we are unable to establish communication with the bird or the deer, and that we find the wind and the flower and the wave and the mountain dumb to our speech, but that our friends do not respond to our mute entreaty for companionship.

The woman who comes nearest to finding society even in the midst of world-solitude is doubtless the mother whose children's arms are around her neck and their voices sounding in her ears. But even for her, and for all other women who struggle under the burden of their own isolation in a world crowded with other isolated lives, the only motto is Sir Philip Sidney's inspiring word, "They are never alone that are accompanied with noble thoughts."

Open-Air Worship.

My lips, that may forget Thee in the crowd,
Cannot forget Thee here, where Thou hast built
For Thine own glory, in the wilderness.

Wadsworth.